

The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

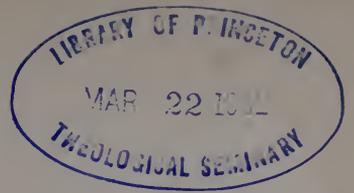
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THE CHRONICLE

OF THE

London Missionary Society

VOLUME XLII

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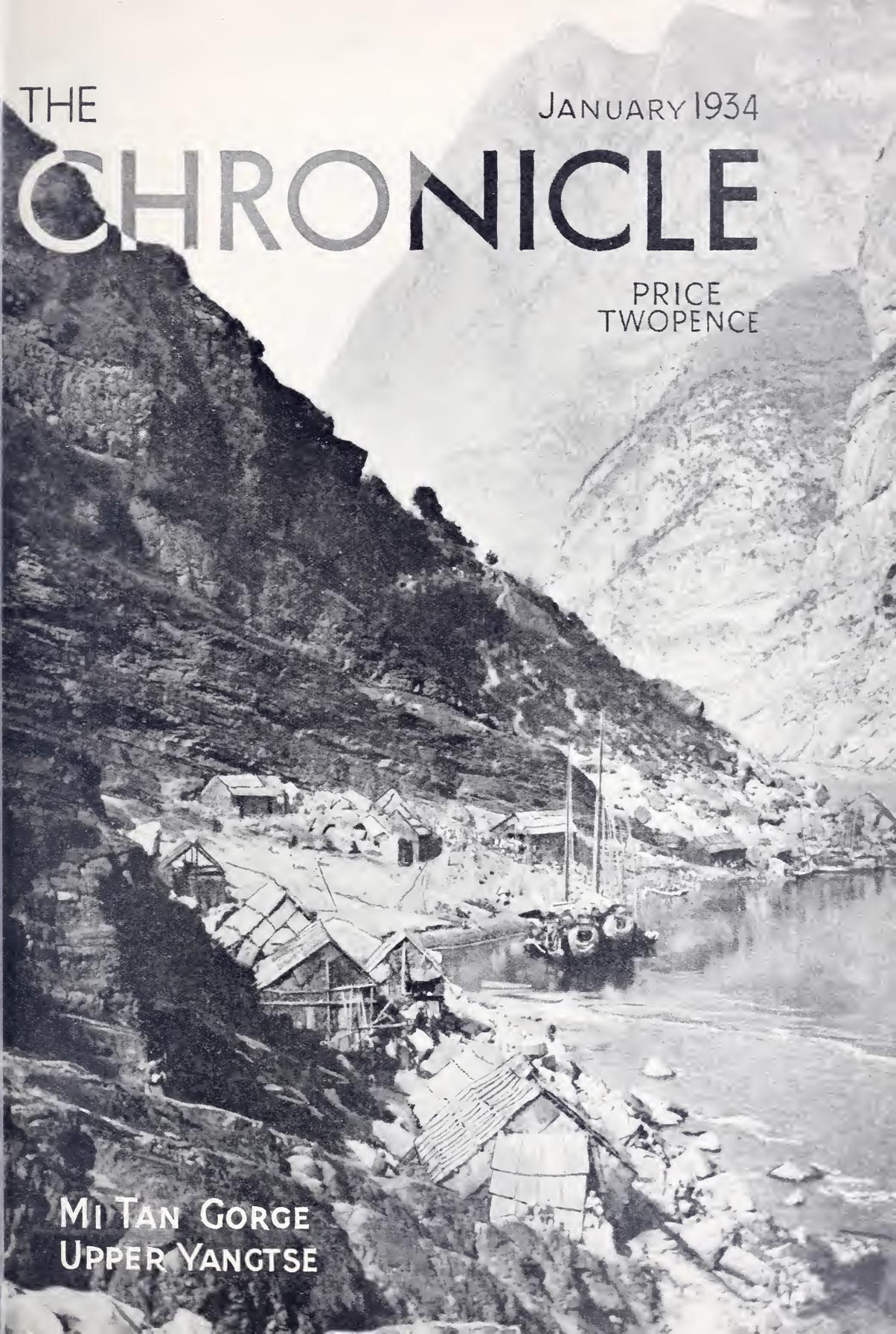
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THE

JANUARY 1934

CHRONICLE

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ANNOUNCEMENTS

The RegisterDepartures

M. and Mme. E. J. Groult, returning to Fianarantsoa, per s.s. *Ville de Rouen*, from Marseilles, November 2nd.

Mrs. R. Rankin and infant, proceeding to Australia, *en route* for Papua, per s.s. *Ascanius*, November 4th.

Rev. and Mrs. W. W. Anderson, returning to Shangani Reserve, per s.s. *Winchester Castle*, December 1st.

Birth

ABEL.—On October 3rd, at Mbereshi, to Mr. and Mrs. R. Owen Abel, a daughter, Margaret Edith.

Marriage

FIRTH—LEWIS.—On October 10th, in the South India United Church, Fort, Bellary, by Rev. George Parker, Cyril Bruce Firth, of Bellary, to Helen Mary Lewis, daughter of Rev. E. H. Lewis, late of Bellary.

Death

BUCK.—On November 21st, at Ambalavao, Madagascar, Christopher Noel, youngest son of Rev. and Mrs. T. E. Buck, aged 1 year 11 months.

Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
Daby, Edinburgh.	MISS M. FINDLAY.
Ivybridge, Devon.	MISS PHILLIPS.
Seaforth, Liverpool.	MISS M. WILLIAMS.
Holme Lane, Bradford.	MR. A. THOMAS.
Frizinghall, Bradford.	MISS M. SHACKLETON.
Little Horton, Bradford.	
Saltaire, Bradford.	MISS E. DOYLE.

Monthly Prayer Meeting

The first prayer meeting in 1934 will be held at 5.30 p.m. on Friday, January 19th, in the Prayer Room of the Mission House. The Rev. B. R. H. Spaul, the M.A.C. Chairman, will preside and Rev. Nelson Bitton hopes to be present to speak of news at home and abroad that will guide us in prayer. Friends are asked to do their best to be present.

City Men—Luncheon Hour Talks

The luncheons will be resumed on Wednesday, January 17th, and continue fortnightly until March 14th. Among the speakers will be Dr. Conrad Hoffmann, Jun., Mr. Philip Noel Baker, Rt. Hon. Sir Stanley Jackson, Rev. J. Alfred Kaye and Sir John Hope Simpson. The luncheons are held in the Memorial Hall, Farringdon Street, 1 to 2 p.m. prompt. Charge, 1s. 6d. Printed programmes may be obtained on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau. He desires to send thanks to "Wellwisher" for a generous gift of stamps.

Contribution

The Directors gratefully acknowledge the following anonymous gifts: "R.T.," for Medical Missions, £1; "C.E.Y.," £1.

A New Year's Party

The Young People's Social Evening at Livingstone House, on Tuesday, January 2nd, will take the form of a New Year's Party, at which the guest of the evening will be the Rev. A. M. Chirgwin. The gathering will last from 6 p.m. until 8.30 p.m. All young people are cordially invited.

To Churches in or near London

Mr. J. A. Reed, The Manse, Upminster, Essex, will be pleased to give the lantern lecture, "Things seen in India," for the benefit of the L.M.S. Church to find lantern and operator, and pay the sum of 5s. to cover hire of slides.

Wants Department

Typewriters—Slides of the Life of Christ and of the Parables, also a Lantern—Boys' Shirts—Little Girls' Dresses—Musical Instruments—Games, outdoor and indoor—Dispensary Requisites—Bandages and other Hospital Requirements.

Grateful thanks are sent from Gooty for two anonymous parcels.

Friends intending to send gifts abroad should first consult the Wants Department, especially in the case of parcels for China. The leaflets "The Helping Hand" and "How to Send Parcels Abroad" will be sent free on application to Miss New, Hon. Secretary, Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1.

Daphne's History

The child with a banana on the opposite page is Daphne. Four years ago she was brought to the Girls' Boarding School at Mbereshi in a box. Her mother was dead. Dr. Morton cared for the tiny babe for a short time, until she was successful in getting a foster mother for the child. This woman was paid by the doctor, and the child was clothed. Daphne entered the school as a boarder last August, having reached the mature age of four years. She seems to have settled down to school life very happily. Miss Shaw describes her as sitting stolidly on her little stool, smiling benignly on all the world.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

CHRONICLE

Of the London Missionary Society

JANUARY, 1934

Parables at Mbereshi

By MABEL SHAW, O.B.E.

ALL the classes in the school were given a parable or an incident to dramatise one day. The result was amazing. It was crude, there were jokes and laughter where we should not dream of finding them. But it was vivid and real, and reverent. We saw then how these Bible stories appeal to the girls—what they picture as we tell them to them. The Prodigal Son interested me more than any other, it was so revealing, I felt I was seeing it as our Lord saw it. Two scenes were going on simultaneously—the men talking over the fire in the foreground—to one side the women in the kitchen, talking of food just as they would in any village. The men were discussing the far-off town and its lure, its dangers and sins; the elder son, superior from the beginning, hotly condemned all the youths who left their villages—the young son sat gloomily by, dreaming.

The scene changed; it was next day; the women were all going to the gardens, shouting about hoes and baskets, supremely concerned with their own work. Then came the younger son to the father with his request; the father called two old men to come and talk to the boy; the mother came back from the field.

The boy went.

Then the most interesting part of it appeared. We saw the life of the boy in the town, beer-drinking, gambling, dancing; we also saw the village life going on, everything almost as usual; but the father would sometimes leave his hoe and go off looking for someone—he would refuse his food; the women would chatter about it. I had never thought of the home left behind while the prodigal was in the far country—that was what interested the children most, and not the life of the son in the town; the main scene was always the village, the central

figure the father. It was intensely dramatic—and the buffoonery which the African always puts into it was in its right place—nothing jarred. The acting was superb; it was sheer reality to them.

Among thieves

Mercy Philemon was the man who fell among thieves. She was charming, she held the stage alone (the stage was a shady



Photo by]

[M. K. Sabin.

The Banana. A young scholar at Mbereshi.

corner of the dancing ground), and we saw the country she was travelling through, the hills, the wilderness, the stream where she cooled her feet, and ate her food. She made quaint little remarks to herself, revealing all that she herself was seeing. She sang a gay little travelling song—and when fear came she went along saying the 23rd Psalm. She held the school spellbound, she made us afraid with her. There were cries from the whole school when the robbers rushed upon her.

The donkey was the buffoon, its remarks were too much for anyone's gravity. The first-aid rendered by the Good Samaritan showed the thorough teaching given in the House of Life—it was most amusing. The bargaining with the innkeeper was intensely African.

Pharaoh's court

Some of them did the finding of Moses. Pharaoh's court consisted of small stools placed round a beer-pot. That was revealing—their thought of a chief—first of all the beer-pot. The chief took his place with the elders; they sat there drinking, a real ceremonial beer-drinking it was.

The Choosing of David was very impressive, in spite of the fact that one of the elder sons kept the audience rocking with mirth. Small Samuel, draped in a white cloth, had all the dignity of his office—Jesse, too, was a magnificent person.

The Lost Sheep

The prettiest of all was The Lost Sheep, done by the babies. Eight children held hands, thus forming the kraal. The little shepherd, with his staff and a whistle, drove his little bleating sheep along. They came on all fours—one leading, the rest pressing close together and wagging their heads as African sheep do. He got them into the kraal, then counted them, not once, but twice, then he tried his fingers, finally he did a little sum in the sand. "One missing," he looked distracted; he went in amongst them and called their names: "Mubanga," the little sheep bleated in answer; and so through all his sheep, getting an answer to each name until he came to "Chikosa." No answering bleat. Off he went, mourning.

Meanwhile the lost lamb, Mary Livingstone, had been lying behind a bush, eyes tightly closed, but as she heard the shepherd coming near calling her name, she wriggled

with joy and bleated excitedly. She scrambled on to his shoulder, laughing out loud, and rode back in triumph. They passed through the "village." "Look, I've found my lamb." They brought out the drum and started dancing; they followed him to the kraal, all singing and dancing. The little sheep inside all bleated with joy, and nearly overwhelmed Mary with caresses. The sweetest bit was the end—the little sheep, still on all-fours, began to sing: "Jesus, tender Shepherd, hear me."

From School to Studio



Razaraoely, a scholar in the Girls' School at Fianarantsoa, in the Betsileo Province, Madagascar, is described by Miss Frances Hare (Head of the School) as a really fine girl who has won through many difficulties. She has found her place in the profession of photography.

Seen in Siao Chang

From photographs by Ethel S. Livens.



1—Mulberry-bush in a Chinese village. Women missionaries and Bible-women on tour teach games and tell stories to the young Chinese. 2—North China winters are cold. Cotton spinners make dug-outs for their winter work. There were fifty-four spinning-wheels in this cellar. Most of the spinners are girls between eleven and seventeen years of age. Work is often continued into the night by the light of oil lamps. 3—The Staff of Life. Miss Clements (5 ft. 10 in. high) holding some Kao-Liang, the tall millet which is the staple food of North China villagers. 4—“Spring Orchid,” a girl in the Siao Chang Girls’ School, now married. 5—Stone lion guarding an ancient tomb on the North China plain. 6—The wine cart brings wine in flasks and jars to Siao Chang market. 7—“Was it a bird?” Miss Livens is adept at imitating bird songs. The cats are called to attention by a sparrow chirp, but the mother cat is not convinced.



By DOROTHEA SMITH, of Anantapur.

I HAVE spent my first day out in a village without any other European or any English-speaking Indian. Bible-woman Shantamma and I went off after an early breakfast, got a bus for about twelve miles, then had a walk of a mile across dried-up rice fields. The teacher met us and escorted us to the school. It was midday by then and practically everyone within doors. The teacher insisted upon bringing a chair from his house for me to sit on. I always hate that sort of thing—being made different, instead of just being allowed to squat on the ground as one of them. As a matter of fact the chairs are usually iron and therefore somewhat harder than the ground.

Among the outcastes

Shantamma was anxious that I should read a passage from the Bible at the meeting we were going to hold later on, but after stumbling through twenty verses of St. John in private to her, she agreed that it would not help the meeting much. About two o'clock we sallied forth through the narrow streets—*inches thick in dust*—by devious ways to the lower end of the village where there lived a group of Madaga outcastes, who had recently been baptised. They set a cot outside one of the huts, covered it with a blanket and we sat thereon, whilst the men, women and children squatted down in front of us. A cot is usually the only piece of furniture such folk possess. It is a bedstead made of rough country wood equally roughly nailed together, and strung with rope made from aloe leaves.

It is an honour to be invited to sit on a cot—you seldom see a woman on one—though the master of the house is often to be seen reclining there, outside his door in the roadway. Indeed, if ever I ride my cycle through Anantapur in the evening I go in terror of running into such objects and giving the recumbents a rude awakening.

We visited all those families and I repeated all their names—Isaac and Rebecamma, Jacob and Rachelamma, John and Maryamma, and so on—though I fear I got them all mixed up again two minutes after. I could at least pronounce them this time, since every one was from the Bible. I wish the Christian community could keep to Indian names, but it is very difficult, as practically every name is that of a Hindu god or goddess or associated with one or other, and Prema, Shantamma and all the other virtues are not always applicable. Whilst Shantamma was telling a story, two cows walked into our midst, such poor, thin-looking creatures; the audience moved as little as possible, merely giving the animals a whack to hasten their progress. Shantamma proceeded as if nothing had happened.

A white bogy

Later—during a prayer—an old grannie deposited a two-months'-old babe on my knee—such a dear wee thing, but so oily and slippery to nurse. Fortunately it was young enough not to yell at my red face, so the prayer continued quite smoothly. It is very sad how often I cause children to cry! It's a case of the black bogy of one's

youth being turned into the white one. And too often the mothers threaten their children with the fear of the *missi-amma*. But fortunately the wee-est ones know no difference, and the older ones' curiosity is strong enough to overcome the first fears. All the same, whenever I go to a village I seem to be surrounded by a chorus of yelling two-year-olds.

That first day we held our Women's Meeting in the school at 4.30 p.m.; all the Christian women came, about twenty of them, including those we had already visited, and afterwards I visited all the remaining families. I am sorry to confess I added very little to the conversation, and by the end was in a great muddle as to who was who and what everyone wanted. For as they had had no woman missionary to visit them since my predecessor went home two years ago, they had many requests and tales to tell. Before I had finished the round of visits it was dark, and somehow the streets, which in the heat of the day seemed only filled with dust, now seemed full of dogs, stones, and moving figures. We found our way back to the teacher's house where we were asked to share their evening meal. I fear they had fetched meat specially for me, for we were served with a meat curry instead of the usual vegetable one. That is my one trouble about sharing food with these folk. It is the natural, right and proper thing

to accept food—but when one knows how poor they are, and so often in debt, one cannot do so quite happily.

A homely meal

That was such a nice homely meal. Shantamma and I, and the teacher's little girl (aged seven), squatted on a mat one side and the teacher and his three boys opposite. The wee boy of three shared his father's plate and the five- and six-year-olds had one between them. We first went out into the back yard and washed hands and feet by pouring cold water over them from a brass bowl—much needed after the dust of the streets. Then we took our places and the teacher's wife served us, literally with her own hands, heaping piles of rice on our plates. Our light was one dim lamp, and for a while there was quietness except for the sound of eating, for if you have but two meals a day they are much too serious occasions to mar with idle chatter. At 9.45 p.m. we were seen off at the bus. I sat by the driver in front. He and I were the only two in that packed bus who had not got our feet on the seat. By the way, I've never seen a bus out here that was not packed; they don't start till they're full up.

Last week I was out at camp with Mrs. Marler, in a district where there are some very small village congregations. Mrs. Marler came through from Bangalore on the night train and I and my boy, Sundarum, met her on the train as it passed through here at 5 a.m. Not having a car or any other private conveyance of my own, to ensure getting to the station with all my goods and chattels I had sent for a *jutka* overnight. So man and pony slept more or less on the back veranda. An Indian station is about as alive at night as it is by day, and on climbing down from the *jutka* I had great difficulty to avoid stepping on the prostrate forms of sleepers. Others, in anticipation of the train's arrival, were



An outcaste family, South India.

busy washing themselves, their clothes, their teeth. The train was late. Sundarum produced a chair from somewhere and I sat in the middle of the platform in the half-light, with folk squatting and lying all round. I expected to have difficulty in locating Mrs. Marler, but as she was in the only ladies' intermediate compartment on the train there was no difficulty and I was soon in it, too, plus all my baggage. I used to pride myself on travelling light at home, but you can't here. We had twelve pieces between us, but when you consider that that included camp-cots, bedding, a parcel of books, pots and pans and washing basin, lamps, stores, a vegetable basket, a tin of bread to last a week and our respective water-bottles, I don't think it was too bad.

We slept each night in different churches or schools or in a Travellers' Bungalow, and during the day went out to the villages two or three miles distant, and each evening held a meeting especially for women. Konakondla, the biggest village we visited, has a little church built high up on a rock. It sounds and looks a good spot, but as all the pigs of the village frequent that spot it is not as salubrious as it might be. The folk have built that church there themselves, it has not just been planted there by the Mission, and though the congregation numbers perhaps a mere twenty adults, and they only get a visit from a pastor once a month, yet there is obviously a live spirit working there. There was no privacy for us in the place, for owing to the elevation of the building it was obvious "we had come." Besides, having visited the Board School on arrival to show our books, we had a succession of children all day coming to buy from us. We sold over 500 cheap booklets during the week and could have sold hundreds more if we had had them.

Studying the villages

The village which interested me most was a small Madaga village called Mallagavalli, some twenty miles from Guntakal. We went by train with Peter the Guntakal pastor and then had two miles to walk across a bare stretch of black cotton soil, the landscape absolutely unrelieved by bush or tree. On reaching there at 2.30 p.m., we found our letter of warning, posted seven days previously, had not yet arrived and the teacher was away at another village for a Teachers' Fellowship Meeting. However, we were escorted into the school, the only



"Children everywhere."

stone building in the place, all the others being mud and straw huts, and after they had had a good look at us they brought in the teacher's cot for us to rest upon. Peter turned out everyone else except one old man who seemed to be using the school as an almshouse and appeared too ill to be moved, and Mrs. Marler and I lay down and, despite prying eyes at the windows and much whispering, I fell asleep. At three o'clock the teacher returned, and he called in the children who, knowing that we had books, brought handfuls of grain as payment. The teacher kept the grain and gave us the cash. This village is quite different from any other. It is not an ordinary village with caste and outcaste communities, but is composed entirely of outcastes. The Government gave the land and caused so many families to come together and form this new village only a few years back. These folk are enjoying an independence quite unknown to the ordinary outcaste, and instead of working only at their own caste trade (leather work) or doing coolie work for the Shudras, they are small farmers on their own.

After telling a story to the children and letting them sing to us, we went round visiting nearly all the families in the village, and asked them to come to a meeting at six o'clock. Half the village is Christian, a

good many Christian families having come in from other villages in the original settlement and several other families having been baptised only last year. I think the whole village came to the meeting. Women squatted in front, men round about, and children everywhere. As I looked upon their faces, some so intent, some so listless, some so worn, I was reminded of that picture of Burnand's, "The Common People Heard Him Gladly." The sun had set before we

finished singing. A cart was brought for us, we climbed in and, holding on for dear life, bumped over that three miles at a slower pace than it would have taken us to walk. But despite the jolts a great peace stole upon me, and as the stars shone out I felt the hungering need of those village folk as never before, and I blessed our driver, who after a day's hard work was willing to take his bulls an extra four miles in order to render this service.

"When ye pray, say . . ."

O GOD, we ask for Thy blessing on all Missionary work."

Why do we pray thus? Because we believe in the need of prayer for Missions, but what particular needs do we visualise when we pray in that somewhat abstract way? We may know one or two missionaries personally, and maybe their special needs are in mind at the time, but what of the rest? They all need our prayers, and purposeful intelligent prayer is most availing.

Because they realise the need for this kind of prayer several thousands of people will, on or about the 1st January, receive the new Handbook of the Watchers' Prayer Union for 1934. This Handbook is divided into sections—one for each day of the month, and each day a brief account is given of a particular part of the work of the L.M.S., with a list of the missionaries at work in that area, and a suggested prayer for the day.

Members of the Watchers' Prayer Union

have promised to make the work and the workers of the Society a regular part of their prayers, and the booklet is designed to help them.

The Watchers' Prayer Union is a world-wide fellowship, including church members in the British Isles, Australia, New Zealand, South Africa, and native Christians in Africa, China, India and the South Seas.

The Watchers' Prayer Union is a source of power which no man can measure, and of a kind which is sorely needed in these troublous days.

Prayer is a service which all can render, and for 3d., the cost of the Handbook, you can obtain the means for making your prayers for Missions concrete, instead of abstract and vague.

The Watchers' Prayer Union Secretary at your church will gladly give you particulars. If there is no local Secretary, please write to Mr. C. Burningham, Livingstone House, Broadway, Westminster, S.W.1.

Education and Evangelism

AT the L.M.S. Board Meeting on December 12th, the Directors received an important Report which is likely to prove of lasting value. It was the Report of a special committee appointed in June, 1932, "to review the Society's educational work abroad, and its relationship to evangelism and the building up of the Native Church." The adoption of the Report was moved by the Rev. N. A. Turner Smith, M.A. (Crouch End), Chairman of the Committee, seconded by the Rev. Sidney Berry, D.D. (Secretary, Congre-

gational Union of England and Wales), and supported by Mr. F. G. Bowers, C.B.

All the sixteen members of the special committee had signed the Report without reservation. Printed copies can be procured from L.M.S. Headquarters at 1s. each (postage 2d.).

It would be misleading to attempt to convey in a few sentences the conclusions of the Committee's Report, which deserves to be considered in its entirety. A fuller statement about it will appear in our next issue.

Our Chinese Partners

By WINIFRED I. COXON.

(For eight years Secretary to the L.M.S. Central China District Committee.)

THE question is not infrequently asked as to what extent the responsibility for the conduct of the work is being placed on the shoulders of native preachers and teachers. Cannot this process be accelerated? Should not the work in the older established churches, as for instance in the coast provinces of China, be left entirely to Chinese preachers and teachers, and the missionaries work in the more remote and inland districts of China where the Gospel is unknown?

That the L.M.S. in China has been steadily and increasingly placing responsibility for the conduct of the work on the Chinese preachers and teachers can be seen at once by glancing at the statistical tables in the "Report of the Survey Committee" 1930, Appendix III. In the thirty years from 1899 to 1929 the number of missionaries of the L.M.S. in China has only risen from 76 to 107, an increase of 31, whereas the staff of Chinese workers has risen from 256

to 739, an increase of 483. This increase is not only one of quantity. The standard of theological training is higher than formerly, both for men and for women. The

teachers in the schools, being themselves in most cases the product of mission schools, are also much better qualified for their work. In accordance with the regulations of the Chinese Government the principal of a school *must* be a Chinese, and to-day, in Central China, we have some splendid Christian men and women at the head of our schools, thus enabling us to do with a smaller missionary staff than formerly.

When we come to medical work the advance is very striking. Thirty years ago there were no fully qualified Chinese doctors in the employ of the Society. To-day, in our various Chinese hospitals we have no fewer than twenty-three, of whom four are women. The British doctors are nineteen in number.

Four of our hospitals have been carried on for some years by qualified Chinese doctors. The progress made by the nursing staffs of the hospital is equally great.

Perhaps the most remarkable advance has been in the way in which the Chinese Church has realised its corporate responsibility as a Church, not only for the management of its own affairs, spiritual, financial and disciplinary, but, especially since the inauguration of the "Five Year Movement," for the direct evangelisation of its non-Christian fellow-countrymen, and for the removal of the handicap of illiteracy from its own members. It would unduly lengthen this article to describe all the many varied activities of such a church as, for instance, the Griffith John Memorial Church in Hankow, where they have their own Chinese pastor, paid by the church, and a fine body of Christian Chinese laymen and women, who give unstintingly of their time and money and influence to the work of the



Miss W. I. Coxon.



Photo by

[W. I. C.]

Chinese evangelist, in charge of the Ling Kwang Church, Hankow, and his family.



New Women's Hostel and Home of Rest for Aged Bible-women, Hankow.

church. The ideals of self-support, self-government and self-propagation, which have been constantly held before the Church, especially during the last fifteen years or so, are bearing good fruit in the large centres, and in the older established churches; but the smaller and more isolated country churches still need much shepherding and help.

The last six years have seen great changes in the status of the foreign missionary in relation to the Chinese Church. Since the formal inauguration of what is known as "The Church of Christ in China" at the first General Assembly, held in Shanghai in the autumn of 1927, no distinction has been made between Chinese and foreigner, or between men and women, on the various councils and committees of the Church. The members are elected on committees and appointed to various forms of service not because of their nationality, but according to their ability to carry out the work that has to be done, and they hold their office under the Church.

While direct evangelistic work among the non-Christian population can be more effectively done

by Chinese, as it does not then have the handicap of being looked on as propaganda of the foreigner (one of the commonest taunts against Christians being that they have "eaten the foreign religion"), it can be greatly stimulated and helped by visits of the missionary to the preaching bands, and by days of "retreat" and devotional meetings arranged by him for the refreshment of tired and sometimes discouraged workers on their return to the centre station. When the way has been prepared by the Chinese evangelist or Bible-woman the foreign missionary can

give invaluable help in teaching the enquirers, holding Bible-classes for the Christians, and special devotional meetings for the encouragement and inspiration of the workers.

The church that I know best in Central China, one that is among the most progressive in the country, has shown unmistakably by many actions that it not only values very highly the work of its missionary members, but also realises that it cannot do without their help for a long time to come.

There are to-day some splendid Chinese workers, and their number is gradually increasing. They can do a work that the foreign missionary cannot do; but few of them would care to be left without the backing and encouragement of their missionary colleagues.



Christian women in Hankow. A Dorcas Meeting in the Mission garden.

The Service of Women in the L.M.S.

By EDWARD SHILLITO, M.A.

"Don't you think that what the Church needs most is not more and more officials, but more and more people freely self-given for love? People who work from the centre, and radiate God because they possess Him; people in whom, as St. Teresa said, Martha and Mary combine. No use getting Martha that splendid, up-to-date gas cooker if you have to shove Mary out of the way to find a place where it may stand."

EVELYN UNDERHILL.

I

IT has been our tradition in *The Chronicle* to call attention year by year in the January number to the work that is done by women, and for women, for the L.M.S. It is a great story. When we read our annals we can find everywhere the record of women who were Mary and Martha in one. It would be a serious mistake to imagine that they came upon the scene only in the year when single women were sent out as missionaries. Long before that they were sharing in this work. The service of our missionaries would have been a poorer thing had it not been for the splendid and courageous service of their wives. Mary Moffat was every whit as great a missionary as Robert. Or, if we think of other pioneers, Ann Judson was as gifted and brave as Adoniram Judson, her husband, the father of the Burmese mission. In their own day such women did a work which will live for ever; and in conditions which have largely passed away, they revealed the spirit without which no enduring work of God can be done in our own or in any age. We need still both the *Mary* and the *Martha* touch; but, as Miss Evelyn Underhill says, "We may speak respectfully of Mary, and even study her psychology; but we feel that the really important thing is to encourage Martha to go on getting the lunch." We do not choose between them; we must have both to-day.

II

To-day there is a new situation, most of all in the East, but in a less degree in Africa and in the islands of the Pacific. "In India . . . the emergence of women has become perhaps the most significant fact of the present day." It was in Lahore that there was held in 1931 the *All-Asia Women's Conference*. For the

first time an attempt was made to express the consciousness of all that the women of Asia, of all religions and races, shared with each other. Without doubt, the beginning of a new freedom can be seen in the East. There are still the great masses of inarticulate women, to whom as yet the new range has not been opened. But it will come, and we must bear our part in the new day as we have done in the old. It is no time to cease from offering Christ to the women of the East. They never needed Him more.

III

This we must do, if for no other reason, because we have been in a large measure responsible for the coming of this new day. In his book, "The Chinese Church in Action," Mr. Foster shows that this new liberty, open to women, has its root in the teaching of Christ, but he adds, "The only hesitation I feel is due to the thought that ways of living—individual freedom, equality of women, free mixing of the sexes—which have their root in the teaching of Christ, have spread more quickly than the Christianity from which they are sprung. A severed branch can never remain green and fresh and fair. It is only the root which preserves the health and the life of the tree." We should do well to note that parable of the severed branch. Or, in other words, it is not the time for us as a Society to cease from our ministry to the women of the East in this hour when, through the gift which we have given, a new range of freedom and adventure is open to them. Should we not remember the word spoken to the church at Sardis—"I have found no work of thine finished."

IV

But it is not simply our task to help the women who are tasting the new freedom. There is still before us a ministry to the new overseas churches, in which women and men must work together.

"People in England also have no means of realising the down-drag on church life of social conditions where one sex alone has the privileges of education. Can we imagine what our church life—or indeed our home life—would be if most of the women members could neither read nor write, and were a prey to all those superstitions which thrive on

ignorance? In some of the Christian communities connected with the Society, only one in ten of the women can read or write, whereas the proportion of literate men, though low enough, is much higher. There is thus a special need of schools for the education of girls."

"Again, who could picture the plight of a church where not only the multitude is uneducated but there are no educated leaders? In our modern city life we have lost something of the force of the expression coined in the pastoral countryside, 'Sheep without a shepherd,' but it is plain enough to those who have lived in the East among masses of ignorant people, and it comes to the mind as they look at some elements of the present-day Christian Church."

It is not hard to see how serious a situation will arise in the new churches if men and

women do not keep pace in their intellectual and spiritual life. A church would be a poor and incomplete society if the men, for example, could read and the women could not. It is no defence of such a position to declare that it has been known before in other ages. We are not committed to repeat the mistakes of our forefathers. A noble vision of the Christian Church in this matter has come to us; it is no new vision, but one which we have had from the beginning, the vision of a society in which there shall be neither Jew nor Greek, neither bond nor free, neither male nor female.

Our service to the new church must be one which will lead to a fellowship in which both men and women take their part, keeping step in their advance both in the knowledge and the grace of God.

THE MAGAZINES

FROM many directions there come indications that those who distribute the Society's magazines are making great efforts to increase the number of subscribers this year. Personal application is often necessary before possible readers become actual readers, and persistence is required in every method. Free copies for distribution with order forms can be procured at any time from Headquarters. At one London church the members are being reminded that the commission to tell the world is not limited to a dozen people in the church. It is laid upon every disciple. Every household in every church ought to have either *The Chronicle* (2d.) or *News from Afar* (1d.) monthly.

In a Jain Temple, Mysore, a thousand years old. A priest is making an offering to an image which is sixty feet high and hewn out of the solid rock.

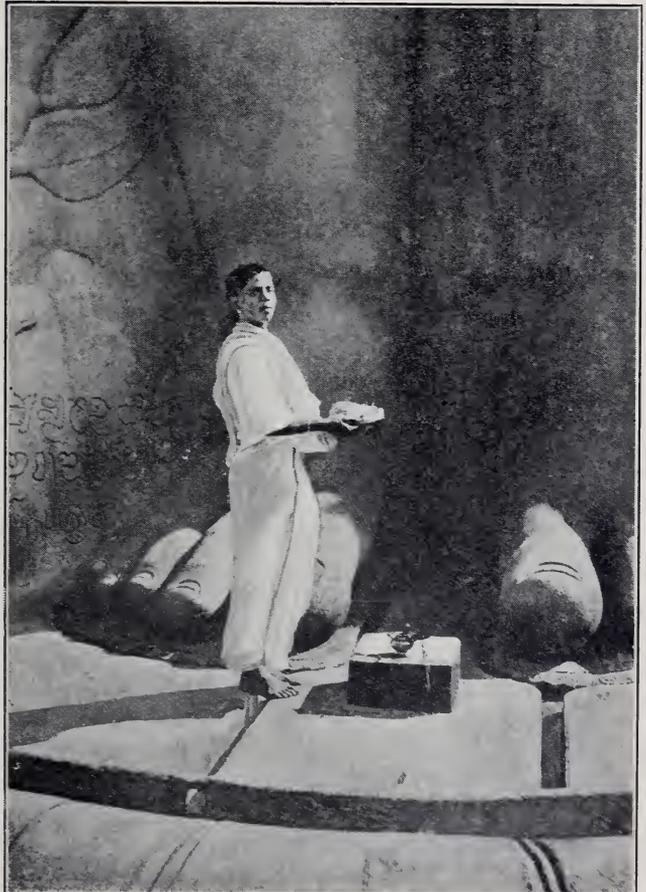


Photo by]

[F. Deaville Walker.

Disturbed Tingchow

By KATE H. L. HUTLEY, L.Th.

Fukien Province in South China has suffered heavily in recent years by lawless bandits and Communists. In June, 1932, the Chinese 19th Route Army restored a large measure of order and security, after which it was hoped that the disturbed Tingchow mission might be resumed. In that hope Mrs. Hutley (formerly Miss Kate Keen) penned the following notes regarding future plans. At the present time the whole of Fukien is threatened with another wave of warfare and the resumption of our work at Tingchow will probably be again deferred.

TINGCHOW is a district of four thousand square miles, with four walled cities and hundreds of villages, for the evangelisation of which the L.M.S. and the Synod of the South Fukien Church are jointly responsible. The work in Tingchow was started in 1890 as a missionary effort of the Congregational Union of Amoy, which was afterwards merged in the Synod of the United Church of South Fukien. When, some years after it was started, the Chinese found the extent of the field and its opportunities, they asked the L.M.S. to come to their assistance in the carrying on of church, educational, and medical work in this big district, for which task their resources alone were inadequate.

From 1890 to the present day the Chinese Church has been faithful in its support of the work in Tingchow, but it is impossible

with the increasing demands on the church in the lower district for self-support and other developments, for them to increase to any extent their financial assistance to Tingchow at the present time.

Since 1929 the arrangements for Tingchow work have been in the hands of the Synod's Tingchow Committee, which is at present composed of four Chinese pastors, two missionaries of the L.M.S., and Dr. Eckerson of the R.C.A.M., so that the work in Tingchow is very definitely a piece of union evangelistic work closely connected with the Synod, but one for the continuance of which L.M.S. assistance will still be needed for some time, though we hope as the church in South Fukien grows the members will take increasing responsibility for Tingchow, so that it will become more and more the great missionary effort of the church in this district.



Tingchow, two hundred miles north-west of Amoy, in the Fukien Province, South China. Europeans have been advised by the Chinese authorities to retire from the Province.

The church in the Tingchow district in 1929 had over five hundred members, and, though poor and weak, was year by year increasing in self-support. During the past five years, however, the people have been harassed by Communists and bandits to such an extent that no organised church work has been possible.

The L.M.S. and the Synod have spent a considerable amount of money in retaining the services of the best of our Tingchow evangelistic workers, who since 1929 have been able to do little but hold on. Now it seems possible in the near future to re-enter Tingchow and to use these people for a forward movement. In the Tung Nang Chow district, between Tingchow and the coast, which was until recently in the hands of the Communists, the Christian workers resuming work there found a new readiness to hear and accept the Gospel. People who have not found the relief they had hoped, but who have on the contrary suffered under the Communists, are looking to see if Christianity can give them what they need. It seems likely that if we can advance along lines of practical Christian service the next few years should see our work bearing rich fruit.

Tingchow has always been regarded as a very remote and inaccessible station and district, and until recently this was true; but since the 19th Route Army has been in the district great progress has been made with road-making, and when motors are running Tingchow City will be within five days of Amoy instead of ten. Roads are already being built to some extent between Tung Nang Chow and Tingchow, and more are planned, which will greatly facilitate the work and lessen the cost of travel. Even when the means of communication are improved, the fact will remain that language and conditions in Tingchow are different from those of the rest of South Fukien,

and for many years to come Tingchow must have special workers, both foreign and Chinese, to do effectual work.

The Synod Committee for Tingchow has made definite plans for restarting the work in Tingchow on new lines. It is not proposed to begin again in the sixteen centres where work was formerly carried on, but to select four strategic places, and to make these the points from which evangelistic and other efforts for the uplift of the district will radiate out. The Committee proposes the use of methods similar to those operative in the Clark Band areas in North China.

Formerly we had institutional work, girls' and boys' schools, and hospital, in Tingchow City, for which a large staff and increasing grants were necessary. Buildings have now been destroyed and workers scattered, and if we wished we could not at once start work on the old scale. A new start must be made, and we plan first and foremost to do evangelistic work, as we have in this district a million people, many of whom have so far not had an opportunity of hearing the Gospel. We do not propose other forms of work at present, except as they develop out of this and may be necessary to the building up of the Church. We shall need to educate the Christians, but the idea, at any rate for several years, would be to give simple rural education in different parts of the districts, rather than to develop central schools of high grade. Some kind of education will be necessary if we are to have a self-supporting, self-propagating and Bible-reading Church.

Our aim in restarting this work is that the million people of this district may come to a knowledge of Christ, Who is the Way, the Truth and the Life, and that the Kingdom of God may come through His transforming power working in the market towns and villages of the Tingchow district.

MEET INDIANS IN LONDON

IT has long been recognised that the Indian Students' Hostel (106-112, Gower Street, London, W.C.1) was doing good service to young men from India, but it is not widely known that young men of Britain are welcome there, though many readers of these pages have visited the place and admired its various activities.

The trusted Secretary and Warden (J. S. Aiman) draws attention to the fact that the Indian Y.M.C.A., which sponsors the hostel, hopes that it will be used as a centre where East and West can exchange ideas. The residential, social and educational advantages are available for Englishmen.

Kinship and Service

IN A NEW YEAR.

THE late F. B. Meyer used to insist on singing the once well-known hymn, "There is a happy land," to the refrain of "Not far away." He thought that was the only Christian way of singing it. That same attitude of mind, if we could but secure it, would help us greatly in our thought of the Mission field; it is *not* far away! In the spiritual sense it never was, for there is no mileage in the communication of the spirit. Time-space has no place in the realm of the soul. There are no foreign missions in the rightly understood Christian endeavour. The missionary representatives of our churches, even if on the other side of the world, are still within the life circle of our church, and always "one of us." By keeping this in mind the urgency and reality of Christian missions will be the better maintained in our church life. Our missionary representatives have not gone out from us; they are the means of our own spiritual extension, and an inherent part of our church service.

* * *

It is to be feared that the adage "out of sight out of mind" does sometimes apply to those who are our ambassadors in the Mission field. Where that is so our church ideals are failing. Part of our missionary failure is due to this forgetfulness. On both sides we are not constant enough to one another. Sometimes it is the missionary who forgets, and misses strength in his forgetting; more often it is the church at home. Everything therefore that reminds us of each other should be made use of. Money must never be allowed to submerge manhood in missionary remembrance. Our giving is not just a matter of pounds or pence; the human channel and the human goal are supreme. A drop in contributions means "man-failure"; in the end it is the souls of men who suffer. When we personalize our missionary support we make it live. It is the missionary spirit of our churches that begets life, not just the contribution lists. The one precedes the other. We ought to know our missionaries, what they stand for and all that they

do, far better. To link the missionary with the church, that is one of the tasks of our hour.

* * *

All missionaries do not write books. Many have no time for that, even if they had the talent. Some even fail to answer letters; but these things should not be necessary to our remembrance of them. Their spiritual as well as their material commissariat is largely in our hands. The missionary names in the Watchers' Prayer Union handbook should be known in all our churches. They make up the large part of our churches' roll of honour. Can we not have at least one person in every church whose joyous task it is to bring these names to our recollection? That one would be our liaison officer, linking us together for our common spiritual good. Here is a use for the Watchers' Prayer Union that is not commonly considered. There is no need to fail in the essential task of projecting the life of the church by remembrance and vision, as well as gift, into the wide Kingdom of which it is a part, and for which it really lives. The Kingdom crowns the church.

* * *

Such an incentive as this remembrance might bring is required if we are to accomplish our ideals for 1933-34, and send a message of valid confidence to our missionaries. The financial returns to the end of November do not yet show an advance on last year. Merely to beat the financial drum will not accomplish our task. We have to gain new ground. Some of it lies in the lives of those whose support is inadequate because the Mission field is not yet wholly in the circle of their love. More of it is in lives that have never yet felt the thrill of a world made Christian. The closer we can bring these folk to the men and women who are doing Christ's work for us at the front, the more possible that thrill will be. So for the next three months let us get to closer quarters. We can make known to thousands more than already know it the service of our noble band of men and women, the advance guard of the brotherhood of our churches, by whom we pledge ourselves to stand through Christ's great campaign.

N. B.

MEDICAL MISSIONS will be the subject of the February "Chronicle." The Special Week of Prayer, Thanksgiving and Self-Denial for L.M.S. Medical Missions will be February 11th to 18th.



Introducing Africa

THERE was an unusual service at Holy Trinity, Sloane Street, on November 26th. The gramophone records of hymns sung by the African girls at our Hope Fountain school were introduced at several points in the evening order of worship.

The hymns were reproduced by an electro-acoustic amplifier, which was most effective. Miss G. A. Gollock, who sponsored the experiment, says that nothing but praise was heard concerning it.

Affairs in Bechuanaland

Sir Alan Pim's valuable report* on the state of Bechuanaland was reviewed and commended in *The South African Outlook* of November 1st by the Rev. Alfred Haile, M.A., Principal of Tiger Kloof Institution. Mr. Haile's concluding paragraph expresses the general sense of his article, thus :—

"To Sir Alan Pim and Mr. Milligan and their able secretary, Mr. Lee, we are under a heavy debt of gratitude for this thorough and wise Report, and we rejoice to know that the Imperial Government has already announced its intention to implement the recommendations made therein.

"The next move, we trust, will be in the direction of the appointment of a Royal Commission to codify the powers and responsibilities of the Chiefs and to perform a task which has never yet been performed, viz., the definition of a Protectorate. Until this is done there will undoubtedly still hang over the country a lethargy, both amongst the Native people and the Officers of State, due to a lack of mutual understanding, and inimical to economic, cultural and moral advance. Recent happenings have brought to a head the unsatisfactory relations that at present exist.

"We conclude with the Bechuana cry of *Pula!* May the 'rain' fall in blessing upon the people of this land."

The Gill family

The death of the Rev. Arthur Tidman Gill, of West Wittering, is a reminder of the fact that he belonged to a family which has been giving missionary service through many channels for a century.

Two brothers—William and George Gill, of Barbican Chapel, London, were sent to the Cook Islands by the L.M.S. William went to Rarotonga in 1837, and George to Mangaia in 1844.

Among the children of George Gill were the Rev. Arthur Tidman Gill, Mrs. Osmond of Blackheath, Mr. Henry Townley Gill, and Mr. George Gill of Burnley.

The last three names are well known in our L.M.S. constituency, but it is not so well known that their brother, the late Arthur Tidman Gill, was the father of three missionaries, Romney (Papua), Madeline (India), and Cecil (Papua), and that two other sons are Eric Gill (sculptor, and designer of Gill Sans type) and Macdonald Gill (architect).

Though the three missionaries mentioned are not in our Society the record deserves to rank with that of other L.M.S. families to show that the missionary faith and calling are often effective to the third and fourth generation.

Woman's Work

The following articles relating to the work of women missionaries abroad have appeared in *The Chronicle* during recent months :—

SEPTEMBER.—"A Luncheon Party at Tsangchow." By Anna L. Christiansen.

OCTOBER.—"A Renewed Idea." By Ruth I. Seabury.

NOVEMBER.—"Improving a Moragudi Village." By Florence Noble. "A Kindergarten in China." By Gladys E. Meech. "A Greek Evangelist in Hankow." By Margaret C. Knott. "Whom Shall I Send?" By Kate H. L. Hutley.

DECEMBER.—"Good News from Mrs. Wan." By Mrs. Geller. "Festival and Faith." By Eleanor Rivett.

* H.M. Stationery Office. Cmd. 4368. 3s. 6d.

What is the L.M.S. Budget?

By HOWARD DIAMOND (Assistant Treasurer).

EVERY one of us, whether his income be large or small, sits down now and then to plan how the hard-earned money is to be apportioned between food and clothes, rent and coals and light, and all the other items which make their claim upon us.

Once a year, in December, the Directors of the L.M.S. do precisely the same thing with regard to the income and expenditure of the Society, and their task is no easy one when it is remembered that (apart from money raised abroad for the Society's work) they have to watch over the expenditure of four thousand pounds a week.

Beginning abroad

The preparation of the annual budget begins on the Mission Field. Every District Committee once a year reviews its work and decides upon the amount which it will ask the Directors to remit in the following year under each heading of their work. Sometimes one section of the work will be more costly, special repairs may have to be undertaken, or there may be a variation in local income involving a revision of the grants asked for from home. The estimates are approved by the District Committee after careful scrutiny and then sent home.

In the autumn these estimates reach the Mission House from about sixteen Committees on the field. Great care has been expended upon them to see that there is no wasteful or extravagant expenditure, and in all cases there is evidence that the Committees could expend a great deal more money on their work if it could be found for them.

Our big family

Then in the Mission House a careful estimate has to be made of a number of other items of expenditure. First of all we have a family of nearly three hundred missionaries with their wives and children, about five hundred people in all, to provide for. A missionary does not receive a salary based upon his skill and experience, but simply a living allowance based upon the size of his family and the cheapness or expensiveness of the place where he lives. Thus in a hospital the senior surgeon and a nursing sister may quite possibly be receiving the

same remuneration, that is to say, just as much as will maintain them in a modest standard of comfort. Every such allowance has to be calculated and listed and included in the budget.

Then, at Headquarters we must estimate how much it will cost to transport our missionary staff to and from their mission stations—for that service nearly £300 a week must be found.

Home organisation

And, lastly, an estimate must be made of all the items of expenditure at home such as the printing of reports and leaflets, the renewal of material for exhibitions, and the travelling costs of missionary deputations.

All these items are carefully scrutinised, first by the committee responsible for the work itself, then by the Finance Subcommittee, and lastly by the Consultative Committee and the Board.

But the most difficult part of the budget remains to be spoken of. What is to be the amount of the Society's income, and how will it compare with the expenditure so far provided for?

Of course, a fairly accurate list can be prepared of the dividends on Trust Funds which may be expected, and of the grants from governments towards the work of particular schools. A sum of £15,000 is brought into income each year from legacies, any legacies received over and above that figure being used to reduce the outstanding deficiency, that is, the excess of expenditure over income in the past.

What of the income?

Beyond these items, however, there remains the key to the whole budget, that is, the giving of the friends of the Society in our Churches in England, Wales, Scotland, Ireland, Australia and New Zealand, and a few centres in other parts of the world. The expenditure can be gauged very closely. What of the income? A committee does its best each year to form a judgment, based upon correspondence with the auxiliary officers, of the amount which the Directors may rightly hope to receive for the discharge of their work. The allocation scheme has helped very considerably to avoid violent

fluctuations in income. The whole subject of missionary giving is outside the scope of this present article, which will have achieved its purpose if it has made clear the magnitude of the undertaking, the intense care which is taken in watching and controlling expenditure, and therefore the need for giving

to be steady and progressive. If each one of us spends his small moneys with a sense of stewardship, of consecration, and of high purpose, the money will be forthcoming to meet all the missionary needs of the L.M.S., and deficiencies will become a thing of the past.

Frances Porter: a Life for Bengal

TWO YEARS AT JIAGANJ.

DR. FRANCES PORTER'S untimely death from Blackwater Fever on November 10th robs the Jiaganj Hospital for Women and Children of one who was especially qualified by her varied training to undertake this important work and to develop it; and our hearts go out to those in Jiaganj to whom it is left to carry on now she is gone.

Dr. Porter came from missionary stock; her grandfather, J. A. Lambert, was a distinguished L.M.S. missionary in Benares; her father was a missionary in the Punjab, North India (American Presbyterian Mission); and her uncle, Rev. Andrew Warren, was an L.M.S. missionary in Calcutta. Two of her sisters are missionaries in India.

Dr. Porter was born in the Punjab, and received her early education there. Her college and post-graduate education was received in America, Edinburgh, China and India. Appointed only two years ago to Jiaganj, her time was chiefly engaged

in language study, and she was now ready for the work for which she had so long prepared herself.

Even in the short time given to her, Dr. Porter identified herself with the best ideals of the Bengali people and strove to understand the factors which have moulded the thought and life of modern Bengal. It was only in Christ that she could see any solution to the problems and troubles of Bengal. Her life has been distinguished by high courage and a sense of Christian adventure. She has left her mark on the Christian Church in Jiaganj, where the remembrance of her gifts and graces will be long retained.

Her loss is even the more grievous as she had recovered from a long period of ill-health, a period of acclimatisation that many newcomers to Bengal undergo, and the way seemed open to larger and fuller service of the Kingdom of God in Bengal. Yet the lesson of her willing devotion will not be lost upon the women of Jiaganj.



Frances M. Porter, M.B.

FROM THE OPPOSITE SIDE

SUPPOSE that Christianity had been first promulgated in extreme eastern Asia, Jesus had been born in Shantung; and that a company of ten or twelve Chinese or Japanese were now in London, proclaiming him as the Son of God and only Saviour of men. You, being by supposition a heathen, a worshipper of the gods, or a philosopher of the schools, happen to encounter one of these strange preachers, announcing his marvellous story to a crowd in Hyde Park. Would you not feel that such extraordinary occurrences, involving such tremendous consequences, were being presented to you on very slight

evidence? Who knows this Chinaman? you would say, and granting that he is an honest, well-meaning person, who can say that the traditions of his country may not have misled him as to facts which he says happened during the time of the early Roman Emperors? If you were to examine his doctrine carefully, comparing it with the established idolatries, and the current philosophies, you might see reason to embrace it, but the question is, would you, under the circumstances, feel called upon to give it such an examination? (*By F. Storrs Turner, B.A., of Hong Kong, in 1870.*)

“The London”

A RAMBLE.

By DAVID CHAMBERLIN.

AT its birth in 1795 our Society was christened with bold simplicity “The Missionary Society.” It was not until 1818 that “London” was prefixed to its name in order to distinguish it from other societies which bore the names of the towns in which they had arisen.

In some parts of the Mission field the added word has become the significant one, and “The London” is the familiar title



*Swan Wharf, just above London Bridge
on the north bank.*

of the Society in local speech. So it has happened that without any real meaning beyond the fact that our headquarters are in London, the name has stuck, and the capital of Britain has been mentioned in the earth's ends as a sign of benevolence.

Most of the eminent missionaries and supporters of the L.M.S. have had their homes and left their memorials in other towns, but London has its own share of links with the past which should be noted ere they vanish in this day of speed.

A ramble in search of such links might begin at Change Alley, Cornhill, where a tablet on the wall of Martin's Bank marks the site of Baker's Chop House. In the room on the first floor of that house in 1794 a group of ministers met for a preliminary discussion of a plan for a great union of the

denominations in an effort to spread the Gospel throughout the non-Christian world.

A more satisfying spot is Harcastle's Office, at Swan Wharf, beside London Bridge, for the house stands almost unchanged since the day when our first Treasurer, Joseph Harcastle, called the Directors to meet in his counting-house amidst the hides and tallow from the Baltic, whence his traffic came.

For fourteen years the Board met in the large and pleasant room looking on to the sparkling Thames, which was in those days no stranger to salmon! In any true valuation that room deserves preservation as a monument, for it was the cradle in which several strong children of the Evangelical Revival were nurtured. At least two other societies shared the cradle with us—the British and Foreign Bible Society, and the Religious Tract Society.

Since Harcastle's day we have inhabited six different headquarters. Most have disappeared, but anyone walking along Gray's Inn Road is invited to look at No. 30, and note that we endured a painful parenthesis of two years in that narrow shop while the building in New Bridge Street, Blackfriars, was being erected. At No. 16, New Bridge Street, which was our home from 1905 to 1920, a Tote promoting company is in possession, and across the bridge in Blackfriars



*“The Castle and Falcon,” formerly in Aldersgate Street,
where the resolution forming the L.M.S. was passed on
September 21st, 1795.*

Road, Rowland Hill's old chapel, in which there were many historic meetings in the early days, is now called "The Ring," and is given over to boxing contests.

Neither of these buildings will attract the pilgrim, but Browning Hall, Walworth, is worthy of a call, for it has a double interest and keeps its flag flying. It was the Congregational Chapel in which Robert Browning worshipped, and it guards the remains of Captain James Wilson, who took the ship *Duff* to Tahiti (1796) and back



16, New Bridge Street.

on her memorable voyage. At the rear of the Hall is an elaborate tomb under which Wilson was buried. In Ruskin Park, Denmark Hill, there is a tablet affixed by the L.M.S. to the wall of a shelter; the wall is all that is left of Wilson's house.

At the other side of London there are two modest private houses which should interest those who know of the great things achieved by the men who lived in them. The first is No. 2, St. John's Lane, Clerkenwell, where John Smith, the Demerara Martyr, lived up to the time of his acceptance by the Society. It was a biscuit baker's shop, and Smith was apprenticed to the baker. In the base-

ment there are still parts of the big oven and the flue—no doubt the apprentice had much to do with the baking, and it was from that hot cellar that Smith, a frail youth, was called to set England on fire with the determination to free the colonial slaves for whom he died.

Farther north is 26, Spencer Street, Goswell Road, the house from which John Williams went to become the Apostle of the South Seas. There is nothing about that narrow house to help the imagination in following Williams on his great adventure in the wide Pacific, but it was from this home that under the quickening power of the Spirit he went out to plant the Peace of God among the Islands.

The passing years have increased men's esteem of the things done by Smith and Williams. A sight of their old houses will persuade the rambler of the continuity of history, and emphasise the truth that while places and conditions are of interest, it is what men do in them, or in spite of them, that is important.

There are many other links between London and "The London"; readers will have their own lists. The Zoological Gardens can hardly be included in our monuments, but a teacher showing a class round could well remember that Sir Stamford Raffles, the founder of the Zoo, was a good friend to our missionaries in the Straits Settlements ninety years ago. At the British Museum, too, the visitor will find our name in the Ethnographical Gallery, attached to a big collection of Polynesian idols and weapons brought home by the early missionaries, and at Kew Gardens he will find records of at least twenty L.M.S. missionaries who have contributed new light on the world's plant life.

Last, and not least, there are a few relics at Headquarters open to inspection which will make Chalmers, Livingstone and others more near and real to those who honour the names for the works' sake; indeed, a Londoner without going far from home can see reminders enough to make him proud to belong to a company of men and women who under God have brought new hope to large parts of the human race.

THE DOCTOR ABROAD. This is the title of the new story of L.M.S. Medical Missions which has been written by Mr. Ernest H. Jeffs. It is now ready and can be procured from The Livingstone Bookroom, 42, Broadway, Westminster, S.W.1, for 1/- (Postage 3d.)

Captain Wilson, a Great Seaman

AMONG THE DISCOVERERS OF FIJI.

ALL the friends of the L.M.S. know the name of its first captain, James Wilson. We have read the story of the *Duff* many times; we know that with the voyage of that ship the history of Protestant Missions in the South Seas begins. But perhaps we have not understood how fine a navigator Wilson was.

Wilson was of the "stuff of which great seamen are made." These are the words of Mr. G. C. Henderson, Emeritus Professor of History in Aberdeen University, the gifted historian, who has made the History of the Fijian Islands his province. His latest work is one on *The Discoverers of the Fiji Islands**; of these he chooses five, Tasman, Cook, Bligh, Bellingshausen, and James Wilson of the *Duff*. He has checked all the logs which exist; he has sailed with the quick eye and the trained mind, which his old friends well remember, from the days when he was Henderson of Balliol, excellent scholar and oarsman, and big-hearted friend. It has not been in his purpose to deal with the missionary activities of the *Duff*; but he shows that Wilson was a most skilful and conscientious navigator, by whom many of the islands were discovered. These discoveries are set down.

Captain Wilson sailed in 1797 into and through some of the most intricate and dangerous passages in the Fiji archipelago, and "every precaution that he took," Mr. Henderson says, "both to avoid danger and extricate himself and his companions from it when it came unexpectedly upon him goes to show what a conscientious and resourceful commander he was." The perils which

met the old windjammers were such that only skilful sailors could bring their ships safely through those waters. Reef-patches in the lagoons; isolated reefs in the open waters; hidden and sheltered reefs; submarine plateaux; hurricane winds; dead calms; uncertain currents and tidal streams; with these and many other dangers Wilson, in common with Tasman and Cook, had to deal; and, in the judgment of this historian, Wilson, though not so famous as Tasman and Cook, has a right to be classed with them.

Captain Wilson's own log for the outward part of the ship's voyage has not been found; but there is an authentic log written by Mr. Thomas Godsell, the Second Officer; after carefully studying this and comparing it with the journal published in 1799, Mr. Henderson has no doubt whatever that this journal is quite reliable. Our readers will remember that it was called "A Missionary Voyage to the southern Pacific Ocean performed in the years 1796, 1797, 1798, in the ship *Duff*, commanded by Captain James Wilson, compiled from Journals of the officers and missionaries, etc." (To whom the "etc." refers is not clear.)

It was a most dramatic moment when the ship struck upon a coral reef upon which the sea hardly broke to give the least warning. "Judging it to be a weather reef we were on, the moment she struck the sails were hove back, and in about five or six minutes we beheld with joy that she came astern, and shortly afterwards was quite afloat." In the journal there is an account of the thoughts which were in the minds of the passengers; they saw themselves surrounded by Fee-jees, "dancing round them while they were roasted on large fires. However, it was no time to indulge thoughts of this



Captain James Wilson.

* Murray, 188.

kind, but to try what could be done to save the ship." It is probable, as Mr. Henderson says, that these reflections would not be those of Captain Wilson, who would not have time to dwell in such a crisis upon the Feejees and their feasts. These were, no doubt, the thoughts of the "etc."

In this short record Mr. Henderson finds the quality of the true sailor. "The way in which he rose to the occasion at nine o'clock on the night of September 13th,

1797, reveals in him a capacity for swift and accurate decision when circumstances of impending disaster called for it."

The rest of this book will be of fascinating interest to all who love to trace the journeys of great seamen. But the friends of the L.M.S. will be glad, most of all, to learn from so authoritative a witness that Captain Wilson has a right to be counted among the world's great navigators.

For the First Sunday in 1934

WITHOUT our Widows' and Orphans' Fund those for whom it is taken would suffer no financial loss. The Society would indeed be poorer in its financial resources; it could not, without severe loss, do without the sum contributed by this Fund. But the Society would still count the maintenance of its retired missionaries, and of the widows and orphans for whom this offering is made, a charge upon its general funds. It is a debt of honour.

The purpose which the Fund serves can be made clear by a few figures. In the year 1933-34 there will be 62 retired missionaries, 40 widows of missionaries, and 13 children for whom provision will be made. The total cost will be £12,092 16s. 8d. Last year the amount received from the Sacramental offering was £3,479 14s. 3d.

Something of value would be missing if there were no such Sacramental offering. The friends of the Society would be the poorer if they had not this opportunity of showing in a personal way their fellowship with these their representatives in their church work overseas, fellow-members still with them in the church which is without frontiers. This is a *Special* Fund. It has its own distinctive place in the L.M.S. year. No apology for it is offered. It will be gratefully welcomed by all who belong to the L.M.S. They are giving, when they give their gifts, not money only, but fellowship, gratitude, affection. Those who give and those who receive such things are the richer.

At the first Communion in the New Year, we shall once more make our offerings for the Widows' and Orphans' Fund.

PROMISE FORM

*I promise * (enclose) the sum of £.....towards the London Missionary Society's Fund for the Support of Retired Missionaries and Widows and Orphans of Missionaries.*

Name.....

Address.....

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